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Character is Formed by Imitation

“WE tend to become like those whom we admire.” This is a general principle of character formation. Admiration includes approval and leads to imitation.

Imitation is motivated by desire to be like those whom we admire.

This principle has many aspects. It also has negative features. Envy is admiration gone astray.

The bitter taste of envy should be warning enough that it is not good. Whoever will heed the warning can purge envy of its power to destroy, by repenting of envy and supplanting it with admiration and then imitating the admirable qualities.

Envy often includes the desire to possess the qualities envied, but the desire is marred by a sense of inferiority because one does not possess the desired qualities.

When the folly of envy is clear, the wisdom of admiration and imitation should be accepted.

This principle of character formation, employed as dictated by wisdom, is the foundation of systems of education which exhibit models of virtue, nobility and righteousness and offer encouragement in various forms to induce learners to imitate them.

Lessons formally taught in classrooms employ this process. Literature is an abundant source of illustration of the principle. Sacred and profane history are replete with examples.

Since modern newspapers, magazines, books, cinemas, theatres, wireless and television are such an intricate mixture of good and bad, people today more than at any earlier time in human history must face the necessity of separating the wheat from the chaff.

“Education is discrimination,” a wise old teacher of youth used to tell us. In these days of widespread opportunity for education and abundant means of communication, we must use our best powers of discrimination in this process of separating the beautiful, the good and the true from the shabby frauds and substitutes with which our lives are cluttered.

The restless, insatiable minds of modern men should be able to find most engaging employment in the contest of choosing the true, the good and the beautiful and rejecting everything else.

The outcome will yield much to be admired and loved and thus enrich us with abundance for imitation.

The Port of Liverpool—1840

JULY 24th marks the entrance of the Mormon Pioneers into Salt Lake Valley. Many of those Saints—desert refugees, along with the later companies of wagon trains and handcarts, were British Pioneers. While today the Saints are urged to help build up the branches of the Church in Britain and are preparing for the Temple of the Lord to be constructed, in 1840 the Saints were called upon to leave their homes, to cross a phantom ocean, and to establish themselves in Nauvoo. They were needed to weld strong the Church of God.

The first company of British Saints to emigrate left June 6, 1840, on the *Britannia* from Liverpool. The following paragraph appears in the *History of the Church*:

“Saturday, June 6.—Elder John Moon and a company of forty Saints, to wit: Hugh Moon, his mother and seven others of her family, Henry Moon (uncle of John Moon), Henry Moon, Francis Moon, William Sutton, William Sitgraves, Richard Eaves, Thomas Moss, Henry Moore, Navey Ashworth, Richard Ainscough, and families, sailed in the ship *Britannia* from Liverpool for New York, being the first Saints that have sailed from England for Zion.”—Vol. 4:134.

After forty-four days on the water this group arrived in New York on July 22nd. They were the first of thousands who left these shores. The first emigrants left on ships sailing from Liverpool to New York, but others to follow took a more direct route from Liverpool to New Orleans where they transferred to a steamer going up the Mississippi River. Later groups sailed from London as well.

Our front cover is a line engraving by J. Carter after the painting of G. Chambers entitled “The Port of Liverpool—1840”. Pictured is a ship of the Black Ball Line. The *Britannia* which the first Saints sailed on in 1840 from Liverpool was owned by the Black Ball Line, Captain Charles H. Marshall owner at this time.

The Black Ball liners were packet ships from 300 to 500 tons register and were distinguished by a crimson swallow-tail flag with a black ball in the centre. Arthur H. Clark says:

“These ships were all flush deck, with a caboose or galley and the housed-over long-boat between the fore- and main-masts. The long-boat, which was, of course, securely lashed, carried the live stock—pens for sheep and pigs in the bottom, ducks and geese on a deck laid across the gunwales, and on top of all, hens and chickens. The cow-house was lashed over the main hatch, and there were also other small hatch-houses and a companion aft leading to the comfortable, well-appointed cabins, which were lighted by deck skylights, candles, and whale-oil lamps. The steerage passengers lived in the between-decks amidships, and the crew’s forecabin

was in the fore-peak. The stores, spare sails, gears, etc., were kept in the lazarette abaft the cabins, with a small hatch leading to the main-deck. The hulls were painted black from the water-line up, with bright scraped bends, which were varnished, and the inner side of the bulwarks, rails, hatch-houses, and boats were painted green. . . . They were in their day the only regular means of communication between the United States and Europe. Their captains were the finest men whose services money could secure, and to their care were entrusted the lives of eminent men and women, government despatches, the mails and specie.”—The Clipper Ship Era, p.38-40.

Many long remembered experiences were had by these Saints who sacrificed so much to answer the call of their Prophet on their journey to America. Their ships became nurseries for the newly born, ball-rooms for marriages, biers for their dead. Volumes could be written on their adventures, their joys, their sorrows. It is recorded that aboard the *Olympus*, which sailed in 1851, “There being several passengers on board the ship who did not belong to the Mormon faith; the Mormons began the work of preaching and proselyting; and their efforts were not unfruitful, for they succeeded in gaining over to their faith about fifty persons, who were baptized on board the ship.”—*Millennial Star*, Vol. 13, p.255.

We pay tribute to these stalwart British Pioneers.

Acknowledgment is made to the Trustees of the National Maritime Museum, Greenwich, for permission to reproduce our cover—“The Port of Liverpool—1840”.

1955 Autumn District Conferences

—Change of Dates

August	7th	Service Men's Conference, Bushy Park, London
August	14th	Leeds District Conference; Birmingham District Conference
August	20th	<i>Saturday</i> —Salt Lake Mormon Tabernacle Choir Concert, Kelvin Hall, Glasgow, Scotland
August	21st	<i>Sunday</i> —Scotland District Conference, Glasgow
August	22nd	<i>Monday</i> —Salt Lake Mormon Tabernacle Choir Concert, Free Trade Hall, Manchester
August	24th	<i>Wednesday</i> —Salt Lake Mormon Tabernacle Choir Concert, Sophia Gardens Pavilion, Cardiff, Wales
August	28th	<i>Sunday</i> —Salt Lake Mormon Tabernacle Choir Concert, Royal Albert Hall, London
September	4th	Ireland District Conference, Belfast
September	11th	Nottingham District Conference
September	18th	Wales District Conference; Liverpool District Conference
September	25th	Newcastle District Conference
October	2nd	Sheffield District Conference
October	9th	Manchester District Conference
October	16th	Hull District Conference
October	23rd	Bristol District Conference
October	30th	Norwich District Conference
November	6th	London District Conference

Obedience

IT surely is a delight my brothers and sisters to meet with you here in this branch. I have been most delighted with this excellent turnout of people. I hope that you will soon swell this congregation to a point where you will have to push out another wall or two so that you may have even more room for more people.

I have been very much impressed by the beautiful spirit that is here and with these most excellent addresses that we have heard and the songs that we have heard, this duet, and the prayers that have been offered. It has been a grand evening, a most impressive meeting, and I surely congratulate you on living in such a way that you can have such a glorious spirit with you in these meetings.

As I have listened so attentively to these wonderful talks, my mind has gone back to another experience in the Church with regards to obedience and I believe I would like to tell you about it. This is on the other side of the picture. You have had some great examples painted most beautifully; now may I show you another—a little of the other side.

You recall that very early in the history of the Church the Lord designated Jackson County for the Saints. In that day there was persecution and strife and the membership of the Church was so small that the Lord realised that a gathering was necessary so that the people could come together and gather strength

so that they could have protection. They had gathered to Kirtland and there had built a temple to the Lord. Jackson, Missouri, was a sacred place and it was the idea of the Lord that that County should become the centre stake of Zion and that a great temple should be built there unto the name of the Lord. So the Lord gave direction to the Prophet Joseph Smith that the Saints should begin to gather to Jackson, Missouri. A group was sent there from prominent families, and some not so prominent, but they were strong enough that if they would remain faithful they could establish Zion and they could lay the foundation for the great temple in that place.

However, instead of going there in the spirit of self-sacrifice, in the spirit of love and kindness and brotherhood, instead of going there in the spirit of Gethsemane as portrayed by this picture on the wall, instead of saying to the Lord, "Not as I will, but as Thou wilt", the people there began to concern themselves above everything else with their own personal ideas and own personal ambitions, and began to be concerned themselves with selfishness and this selfishness lead to quarrelling among them. And as they quarrelled, they lost the spirit of God.

They forgot that they were assigned as the representatives of Heaven to go and there establish this centre area which was to be a most sacred place. They forgot that they were chosen above all else to

*ADDRESS BY ELDER MARK E. PETERSEN OF THE COUNCIL OF
TWELVE, SOUTH LONDON BRANCH, SUNDAY, MARCH 5th, 1955*

lay the foundation for that great city and the temple of the Lord. In forgetting these things and thinking only of themselves, as I said, they quarrelled and fought, they lost the spirit of God.

So it became necessary for the Prophet back in Kirtland to write a letter to them and ask them to repent and to remember the reasons for which they were sent and to humble themselves before Almighty God and to love themselves as brethren and as sisters in the Church of God, to do away with the bickering and fighting and all these things that destroy testimonies and destroy the spirit and break up the work of the Lord.

But the people did not hearken and instead of giving ear to the words of the Prophet, they continued on and the Prophet wrote again and this time told them that unless they should repent the Lord would cause that they would be driven out of their homes, driven out of their promised land, and that they should lose all of their foothold there.

But still they did not hearken. The Prophet sent a personal representative to Jackson County to appeal, not only to appeal but to plead with the people there to repent and humble themselves and be real Latter-day Saints, otherwise their enemies would come upon them. But they continued to disregard all the pleadings of their leader.

As they lived in Jackson County, they discovered that the other

people who lived there were more or less influenced by the elements that led up to the Civil War in the United States. The matter of slavery was an issue. Already there was talk about the possible war between the northern and the southern states and when these Latter-day Saints came in the present settlers began to raise their eyebrows and wonder about them. These were Northerners and many of the residents of Jackson County were Southerners. Many of them wanted the slave trade.

They began to think these new people coming in might very well raise revolts and change things in Jackson County and if enough of them came in they might gain control of the elections and so there began to be murmuring among the people. These mumurings were not quieted by the Saints who were there because those Saints did not live like Saints. They did not seek the Lord in humble prayer; they did not obey their Prophet, Seer and Revelator.

The condition gradually grew worse and as more of the Latter-day Saints moved in, these older residents became more and more disturbed. Finally they decided in a mass meeting of their own that they would have to force the Latter-day Saints to leave Jackson County. Requests were made, but requests were not enough—they were not willing to go. Then came mob action.

Mobs began to burn the fields. Mobs began to shoot cows and horses in the fields. Then the printing press and plant were both destroyed. Then the store owned and operated by the Saints was looted and the goods scattered. Houses were set on fire. There were men tarred and feathered. Persecution came more and more and finally they were threatened with their lives, if they did not move out. Only at the point of mobs and swords, did they finally leave their homes in Jackson County. They went down into the Missouri River bottom and huddled there around camp-fires with not even so much as a tent over their heads and they wept and mourned because they had lost their homes.

The Prophet was very worried back in Kirtland. He knew that something like this would happen if they would not repent and since they would not repent, he was not surprised when this mob action, apparently growing out of a perfectly natural cause, caused them to move out of Jackson County. So he went to the Lord and asked what the next step was, or what to do, and the Lord spoke to him and said:

"Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

"I, the Lord, have suffered the afflictions to come upon them, wherewith they have been afflicted, in consequence of their transgressions,

"Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them, therefore by these things they polluted their inheritances.

"They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken to their prayers, to answer them in the day of their trouble.

"In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me."—D. & C. 101: 1-2, 6-8.

And that was one of the great lessons of the 100 years' history and more to the Latter-day Saints who live today.

There was a great opportunity given to these people and instead of taking advantage of the opportunity and improving upon it, they were blinded by their own personal desires and their selfishness and then the judgment of God came upon them. After the judgment came, then they began to weep and wail and pray for deliverance, but the Lord's attitude was that they were slow to hearken unto the voice of their God, therefore, the Lord their God is slow to hearken to their prayer, to answer them in the day of their trouble. *"In the day of their peace they esteem lightly my counsel, but in the day of their trouble of necessity they feel after me."*

If we are wise as modern Latter-day Saints, we will learn from the lessons of the past. We will discover, if we will, that in every instance where the Lord has given commandments and the people have responded to the commandments, the people have been blessed, but in every instance where the Lord gave commandments and the people failed to obey, then cometh difficulties.

May I revert to President Lorenzo Snow for a moment. President

Lorenzo Snow, as has been said, was president of the Church at a time of great depression. Everybody seemed to be in debt, the Church itself was in debt. There was also in the whole western area a great drought that lasted for several years and farmers planted their crops year after year and never had a crop and everyone was discouraged. President Snow sought the guidance of the Lord. He was now the new president, a new administration was before him. The Church was in debt, the people in debt and this great drought covering the whole land so that the people could not even raise a crop.

Along in May as he was seeking the guidance of the Lord, he received the inspiration to go to Southern Utah to the City of St. George. He did not know why. It was not made known to him at that time but he received the impression that he should go to St. George and so gathering together a group of the brethren, they went to St. George. A special meeting in the St. George Tabernacle was arranged for the Sunday after their arrival. The people all turned out. They wanted to hear the president of the Church. They knew they were living in troublesome times. President Snow still did not know why he had come to St. George. He continued nearly all night in prayer the night before this meeting seeking guidance of the Lord. He went to the meeting. Songs were sung and the prayer was offered and another song and still he didn't know why he had come, except the inspiration that he should go there.

As he stood up to address the people there and as he spoke, the revelation of God came to him and he was informed why he had come

to St. George. The Prophet, Seer and Revelator, President Lorenzo Snow announced to them that if they from that moment on would repent of all their sins and would begin then and there to pay a full amount of tithing that the Lord would open the windows of Heaven and prosper them and even in this late time of the year they could plant their crops and get a harvest. At the close of the meeting the people agreed with him that they would pay their tithes and offerings, repent of their sins, keep the commandments and expect that the Lord would fulfil the promise of the president of the Church.

He went from there to settlement after settlement in Southern Utah all the way up to Nephi, holding meetings of this kind with the Saints and making the same promise to them that if they would keep the commandments, pay their tithes and offerings, repent of their sins, peace and prosperity would come to them and rain would come in this very year in spite of the drought, and as late as it was they could still have a crop.

Then he went to Salt Lake City and called a solemn assembly and called all the presidents of the stakes, and other officers of the Church and told them the same thing. They all together made a covenant with the Lord that they would serve Him and follow the president of the Church.

Then at an M.I.A. Conference in June, President Snow announced the same thing—appealed for the prayers and pledge of co-operation.

And the farmers ploughed their land, land which was so hard that in many instances it turned the plough-shares. They planted their crops, but the sun still shone and the

faith of some began to waiver. A week went by after the prayers and two weeks went by and the President worried. Then again he prayed and prayed and he sent word to different parts of Southern Utah and one day there came a message to his office—rain all through Southern Utah—rain!

You don't appreciate rain here, but out there they have droughts and sometimes a drought for several years, one after the other. Can you imagine what England would be like if it didn't rain here for three or four years and you had the hot sun beating down on you? Can you imagine how things would dry up and die? That's how things were in Southern Utah, but the message came—RAIN—and then more sunshine and RAIN and more sunshine and RAIN again and the wheat and the other crops sprouted and grew and the people had the most bounteous harvest they could remember. That year they paid their full tithes and offerings. They paid off their debts and within a matter of months most of them were out of debt and the Church was out of debt and peace and happiness came.

Why? Because of obedience. What if again they had turned down the Prophet of God and in the midst of the drought had prayed to God, would the Lord have been justified in saying to them as He did to the Saints at Jackson County, "*They were slow to hearken to the voice of the Lord their God; therefore, the Lord their God is slow to hearken to their prayers, to answer them in the day of their trouble*" and what about each one of us as individuals, not as a Church-wide group, but just as individuals, what of ourselves? Which side are we on?

This is a Sunday School meeting. The favourite of all the songs I ever learned in Sunday School is:

"Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly;
Who's on the Lord's side? Who?"

The way to tell whether you are on His side is whether in all humility you serve Him and keep His commandments. That each of us may do so is my humble prayer in Jesus' Name. Amen.

HYMN OF THE MONTH

July : "What Glorious Scenes Mine Eyes Behold"

British Mission Hymn Book, page 117.

Ebenezer Beesley, born December 14th, 1840, in Bicester, Oxfordshire, England, has given us in this hymn a new and rich source of inspiration. The melody is lovely, distinctive, strong. It will be sung with heart-felt delight once its new phrases are learned. Patient effort will be wonderfully rewarding. Take time to practice the melody, and then give attention to the distinctive words.

The opening lines promise a fervent testimony of the Book of Mormon. Enthusiasm and rejoicing over the discovery of things "divinely new" are poetically expressed in these strong lines.

"Good news . . . fills our souls with joy and peace."

The "other sheep" and the restoration of Israel are proclaimed. Taken as a whole, the song is important as a poetic condensation of the mission of the Book of Mormon.

History of the Priesthood

Definition of Priesthood. Priesthood is the authority received from God by man to act officially in the accomplishment of the plan of salvation. Those who hold the Priesthood may act for God in divine ordinances, whether in their own behalf or as officers of the organised Church of Christ. All male members of the Church of Christ, living in conformity with the Gospel laws, excepting only the descendants of Cain, have a claim upon the Priesthood. The man, the leader of the family, holds the Priesthood, but its benefits extend to and are shared by his wife without whom he is not complete before the Lord.

Priesthood and Purpose. Priesthood implies purpose. Man is on earth in conformity with a plan proposed by the Lord and accepted by pre-existent man. The purpose of the plan, made clear in modern revelation, is the eternal, progressive welfare of human beings.

The Lord uses those to whom He gives the Priesthood to help work out this eternal plan and purpose. The necessity of Priesthood, or earthly, official agents in performing the work of the Lord, is recognised by all who believe that man's life is planned and directed by our Father in heaven. Every church has its priests or priesthood, though there is wide diversity of opinion as to the authority and full function of those who administer sacred ordinances.

The most vital theological discussions centre upon the validity of the

priestly authority claimed by various religious bodies. Has the Priesthood been conferred by those who have authority to do so? Is it of divine or human origin? Such are the essential questions in all discussions of authoritative Priesthood. The origin of priestly authority must be carefully scrutinised, else one may be seriously deceived.

The Church of Jesus Christ, restored in this day, teaches that the Priesthood, the true authority to act for God, was conferred upon the first man, and has been upon the earth whenever righteous men, worthy to receive it, have been found to do the work required in their day.

From Adam to Abraham. Adam, the first man, the "Ancient of Days," received the Priesthood from the Lord. He became a Presiding High Priest; he "obtained the First Presidency," and in his day held the keys of the Priesthood. (*History of the Church*, Vol. 3, p. 385.)

Adam was "the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed . . . Adam holds the keys of the dispensation of the fullness of times, i.e. the dispensation of all the times that have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed." (*History of the Church*, Vol. 4, p. 207.)

Those who hold the keys of the Priesthood are empowered to confer it on others. Adam therefore conferred the Priesthood by ordination on Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah—that is, on seven generations of his descendants. After the death of Adam, Seth ordained Lamech; and after Seth's death, Methuselah ordained Noah to the Priesthood. The chain of Priesthood authority was unbroken from Adam to Noah. The ages at which these ordinations were performed are given in modern revelation. (Doctrine and Covenants, 107:41-53.)

It is not probable that these Patriarchs were the only ones to hold the Priesthood in their day. The Church of Christ should be "a kingdom of Priests." All should be engaged in promoting the work of the Lord. It is likely, therefore, that the Patriarchs conferred the Priesthood on many worthy men, as has been done, no doubt, in every age when the organised Church of Christ has been upon the earth.

At the time of Noah, the inhabitants of the earth were destroyed, and the coming generations were the descendants of Noah through his sons and their wives. Noah, therefore, is as another first man to the human race. In the sequence of dispensations, he stands next to Adam. He possessed the keys of the Priesthood, even as Adam, and from Noah divine authority descended through successive generations to Melchizedek, who had been ordained a "High Priest after the Most High." Melchizedek conferred the Priesthood upon Abraham. It was the earnest desire of Abraham to receive the Priesthood, and to practice without molestation, the principles of the Gospel of Jesus

Christ, that led him to leave Ur for the country which later became the promised land. In his own words: "I sought for mine appointment unto the Priesthood according to the appointment of God unto the Fathers concerning the seed." (*Pearl of Great Price*, Abraham 1:4.)

From Abraham to Moses. The Priesthood may likewise be traced from Abraham to Moses who received it from Jethro, with whom he was associated during his sojourn of 40 years in the wilderness. Jethro was ordained by Caleb, who was ordained by Elihu, who was ordained by Jeremy, who was ordained by Gad, who was ordained by Esaias, who received the Priesthood, "under the hand of God," and who was also blessed by Abraham. (Doctrine and Covenants, 84:6-13.)

From Moses to the Saviour. Moses and others among Israel in his day held the Priesthood, but the apostasy of the people was such that the Higher or Melchizedek Priesthood was taken away, and only the Lesser or Aaronic Priesthood remained among Israel. Aaron became the Presiding High Priest of the Aaronic division of the Priesthood. Through his sons, the Priesthood was kept alive among Israel to the days of the Saviour, though many of those who claimed to be Priests had only man-made authority. John the Baptist was the last who held the keys of the Lesser Priesthood which had been handed down from Aaron. The coming of Jesus Christ did away with the old order, and organisation of the Church brought with it the Higher Priesthood.

Nevertheless, though the Higher Priesthood had been taken from Israel as a body, it was not perman-

ently taken from the earth. Between the time of Moses and the coming of Jesus Christ, there were at various times, and perhaps at all times, holy men, prophets of the Lord, such as Ezekiel, Isaiah, Jeremiah, Daniel and others, who received the Holy Priesthood as part of their special commissions in the service of the Lord. Some of these holders of the Priesthood are among the most important figures in ecclesiastical history. Through them the word of the Lord was transmitted from generation to generation. Elijah was the last prophet, before Christ, who held "the keys of the authority to administer in all the ordinances of the Priesthood." (*History of the Church*, Vol. 4, p. 207.)

When the Saviour came on earth to establish the Gospel in its completeness, He brought with Him the full authority of the Priesthood; He ordained Apostles and Seventies, and left with His followers the authority of the Holy Priesthood under which the Church could be fully organised for the purposes of the plan of salvation. The Higher Priesthood was restored, and those who in earlier dispensations had held the keys of power came forth to confer them on the Apostles. Moses and Elias, possessing the keys of their dispensations, with the Saviour on the Mount, gave the keys of presiding authority to Peter, James and John. Thus the chain of authority was kept complete.

The early Apostles ordained others to various offices in the Priesthood, and upon the foundation of divine authority they established the primitive Christian Church.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Till we all come in the unity of the faith, and of the knowledge of the Son of God. (Eph. 4:11-13.)

Loss of the Priesthood. However, a man may forfeit the right to exercise the Priesthood which he has received. It must be given and received for the purposes of the plan provided by the Lord for the salvation of His children, otherwise it is not valid before the Lord. In the early Christian days, the doctrines and ordinances of the Gospel of Jesus Christ were sadly corrupted; dark apostasy followed; the chain of authority was broken, and men took it upon themselves, upon their own authority, to ordain men to the Priesthood. Kings and other temporal rulers assumed the right to commission spiritual leaders, and these in turn were willing to accept such invalid authority, and proceeded to use the Church for selfish purposes. The Church of Christ was disorganised; man-made churches were erected; spiritual darkness and confusion reigned throughout long centuries: reformation followed reformation, but without the restoration of the authority of the Priesthood.

On the American Continent, likewise, the Lesser Priesthood prevailed among the righteous peoples. There, as on the Eastern hemisphere, men fell from truth and light: apostasy broke the chain and power of the Priesthood which was lost a few centuries after Christ.

Restoration of the Priesthood. At length, more than 1,000 years after the loss of the Priesthood, the Lord began the work of restoration. The

Church of Christ was then organised for the last time, in completeness and with a fullness of divine power. On May 15th, 1829, John the Baptist, holding the keys of the Lesser Priesthood, conferred the Aaronic Priesthood, by the laying on of the hands upon Joseph Smith and Oliver Cowdery. In the next month, Peter, James and John appeared and conferred the Melchizedek Priesthood. At the dedication of the Kirtland Temple, on April 3rd, 1836, several of the ancient prophets, Moses, Elias, Elijah, appeared and committed to Joseph Smith and Oliver Cowdery the keys of their respective dispensations. The fullness of the Priesthood was restored, so that all things pertaining to the Gospel of Jesus Christ, in the last days, might be accomplished.

"A Kingdom of Priests." The authority of the Priesthood restored in this day has been conferred upon

thousands. Every worthy man in the Church may be called to an office in the Priesthood. The latter-day Church of Jesus Christ is indeed "A kingdom of Priests." But, every man who holds the Priesthood may trace the authority that has been conferred upon him, back to John the Baptist and Peter, James and John, through Joseph Smith or Oliver Cowdery. The chain must be unbroken, and the call to the Priesthood must have come through the proper authority.

Such is briefly the earthly history of the Priesthood of God. While this history is known to us only in dim and general outlines, yet, every evidence makes us conclude that, whenever the Church has been established on earth, the organisation has been the same as it is today. The Priesthood held by Adam, Enoch and the other Patriarchs was the same as the Priesthood held by us today.

AFTER BAPTISM . . . *What?*

THEN after baptism, we should make definite plans to be active in the Church. Its programme touches every righteous phase of our lives, including our own personal habits, our homes and our relationship with other people whether in business, in our local community or in the nation.

Let us list some of the important parts of its programme:

First, our attitude must be in harmony with the gospel. The Lord

outlined what He expects of a new convert in Section 20 of the Doctrine and Covenants. As we read what He says in verse 37 of that section we are impressed with the thought that the Lord requires sincerity. He says in this verse that the new convert must humble himself before God. That humility of soul must continue with him always. Next he says we are to have broken hearts and contrite spirits, that is, hearts which are repentant, and

spirits which are submissive to the will of God.

Recognising that we are mortal and subject to mistakes, we must strive constantly to avoid sin, and to repent of any mistakes we do make.

The Lord must have had this in mind when He said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."¹

The revelation also indicates that as we take upon ourselves the name of Christ, we do so with a determination to serve Him to the end of our lives, and that we manifest by our works that we have received of His Spirit.

Inasmuch as this is a requirement BEFORE baptism, it becomes a standard for our conduct AFTER baptism.

There are many commandments referring to our personal, private conduct. We have room for but a few of them here. But we may mention these:

Prayer. A Latter-day Saint must be prayerful. The General Authorities emphasise the teachings of the scriptures that we pray privately, by ourselves, frequently, and that we join with our families in daily family prayer.

Fasting. The first Sunday of each month is designated as Fast Day in the Church. On that day it is expected that each member of the Church who is in good health will refrain from eating two meals, and this constitutes the monthly fast of the Latter-day Saints. Generally this consists of going without breakfast and the noon-day meal, and then breaking the fast at the usual time

¹ Matthew 5:23-24.

of the evening meal. Although there is no set period during which a fast will continue, it is customary to fast from evening to evening, or for 24 hours. Small children are not asked to fast, nor are older people whose health would be jeopardised thereby.

Fast Offering. It is also customary in the Church to give to the bishop for the benefit of the poor the value of meals saved by such a fast. Such donations are called fast offerings. These donations are usually received in sealed envelopes by the Aaronic Priesthood who call at the home, or at the meeting-house.

Tithing. Members of the Church are expected to pay a full tithing. Payments are made to the president of the branch or the bishop of the ward, who are authorised to give further counsel on this subject. Tithing funds are used for building temples, meeting-houses, carrying on missionary work and meeting many other Church-wide expenses.

Other Donations. There are other donations which are made by Church members, including contributions to the Church Welfare Programme, to funds for maintenance of our buildings and grounds, to priesthood quorum projects and other activities. Although none of these contributions are required of the people, and all are voluntary, it is expected that faithful members will support and sustain the Church with their means as well as with their talents.

The Word of Wisdom. The Lord referred to repentance from all our sins as being a prerequisite to baptism.² This has specific reference, among other things, to items prohibited in the Word of Wisdom, which is found in Section 89 of the Doctrine and Covenants. In the Word of Wisdom we are counselled

² Doctrine and Covenants 20:37.

against the use of alcoholic beverages, tobacco and hot drinks. The hot drinks referred to are interpreted as being tea and coffee. Therefore we list four prohibitions in the Word of Wisdom: alcoholic beverages (including beer), all forms of tobacco, and tea and coffee. The Lord declared it to be "the order and will of God in the temporal salvation of all saints in the last days."³ Therefore obedience to this law is required of faithful Latter-day Saints.

Morality. The Church regards sex sin as being next to murder in its seriousness. Persons who have been guilty of this sin in the past and have completely repented of it, may receive forgiveness. But further indulgence in this sin leads to excommunication from the Church. Repentance means complete abandonment of the sin, the making of what recompense can be made, and sincere living of the laws of God by such individual for the rest of his or her life. The Lord commands that each man must be true to his own wife, that each wife must be true to her own husband, that they are to "cleave" unto each other, and "none else." It is recommended that Section 42 of the Doctrine and Covenants, verses 22 to 26 be read carefully, as well as the 39th chapter of Alma in the Book of Mormon. The moral law is upheld in the Ten Commandments¹ and in many other parts of the scripture.

The Sabbath Day. There is no more fundamental law in the gospel than observance of the Sabbath Day. The Lord required it in the Ten Commandments, and reiterated it many times later. One of the most impressive statements on the Sabbath Day is that appearing in Doctrine and Covenants, Section 59

³ Doctrine and Covenants 89:2.

⁴ Exodus 20.

beginning with verse nine. The Sabbath should be devoted to sacred purposes. On that day we should avoid commercial transactions and entertainments of all kinds, as well as our usual amusements and occupations. It is realised that cows must be milked, animals must be fed and certain other employment must be carried on. But the spirit of all this is reflected in the words of the Lord as set forth in the above-mentioned revelation to Joseph Smith the Prophet. What must be done should be accomplished "with singleness of heart," as the Lord said.

Honesty. One of the Articles of Faith of the Church begins with the words: "We believe in being honest."⁵ That refers to our business dealings, to contacts with "neighbours, with theatres, bus services, and railways. It refers to lying, bearing of false witness, the payment of our regular bills, and to all of our dealings. The Church accepts what the Lord said on the subject of honesty in the Ten Commandments and in Section 42 of the Doctrine and Covenants, which scriptures we recommend for careful reading.

Profanity. "Thou shalt not take the name of the Lord thy God in vain"⁶ is one of the fundamental laws of the Church. To profane the name by which we ask for blessings in our prayers, and by which we perform our priesthood ordinances is just unthinkable. Each instances of such speech is an insult to the Almighty. Would not each of us consider as an insult the profanation of our own names?

But there is something further that should be mentioned here also with respect to unclean speech. Filthy language of any kind is reprehensible. The unclean story, the

⁵ Thirteenth Article of Faith.

⁶ Exodus 20:7.

slighting remark, suggestive references all are out of harmony with the spirit of the gospel and should be studiously avoided by the Latter-day Saints. When we realise that no unclean thing can enter into the presence of God, and that we are seeking to make ourselves worthy to be with Him, we can hardly besmirch ourselves with filthy speech of any kind and hope to receive the Lord's blessings.

Attendance at Meetings. Your activity and interest in the Church will be measured in large degree by your attendance at the meetings of the various organisations. Our Sacrament Service is the most important meeting held in the Church. It is conducted in each ward and branch every Sunday under the direction of the bishop or branch president. All faithful Latter-day Saints should attend this meeting every week. All members of the family are expected to be present, including little children. Sunday School is held each Sunday morning for all members of the Church. It is there the gospel is taught to all, with classes organised on age levels. Weekday religious education is important in the Church. Little children have the Primary organisation, the young people above 12 years of age have the MIA, women of the Church are organised into the Relief Society. These organisations hold meetings weekly.

The Priesthood. It is designed that all male members of the Church hold the priesthood. But all must be worthy of ordination before they can receive this blessing. The Senior Aaronic Priesthood organisation especially invites the attendance of adult men newly joining the Church. As they faithfully

attend these meetings and prove themselves by living the gospel, adult male converts may be ordained to the grades within the Aaronic Priesthood, looking to the time when they may receive the higher or Melchizedek Priesthood. For boys in the ages of 12 to 20 years, there are separate Aaronic Priesthood quorums. Boys in new convert families may attend these meetings, and after proving their worthiness, be received into this priesthood also.

Church Welfare Work. In most parts of the Church there are welfare projects designed to provide goods for the support of the poor. This is done in addition to the assistance given through fast offerings. Active members of the Church are invited to contribute labour on these projects in behalf of their less fortunate brothers and sisters.

Temple Work. All faithful members of the Church look forward to the time when they can go to the temple and receive the ordinances which are given there. These ordinances are all necessary for exaltation in the Celestial Kingdom. New members are asked to prove themselves through at least one year of Church membership before going to the temple. A high standard of worthiness is required for admittance there, and all who go are carefully interviewed by their bishops or branch presidents. Men must hold the Melchizedek Priesthood in order to receive the blessings of the temple.

Genealogical Work. It is the responsibility of every member of the Church to make a family record, containing the genealogy of his or her forefathers. The Church conducts a large genealogical organisa-

(Continued at foot of next page)

Britain and the Pioneers

TEN years before Brigham Young led the Mormon pioneers across 1,000 miles of American plains, Latter-day Saint missionaries came to Great Britain. Brigham Young himself was a missionary here from April 6th, 1840, to April 20th, 1841.

By 1849, 34,299 people had been baptized, of which number 5,784 are known to have emigrated to America. Of this number 3,600 had gone by 1847.

Before the railways crossed the American plains more than 80,000 British people had become members of the Church of Jesus Christ of Latter-day Saints and more than 18,000 of that number had joined the pioneer throngs travelling in covered wagons or by pushing or pulling hand-carts.

This large British influence among the original and early Mormon pioneering of western America is readily apparent to the alert in the Mormon communities even to this day.

Co-operative mercantile institutions, building societies, co-operative enterprises show British backgrounds.

Shops, homes, buildings, furniture and wood-working craftsmen, of pioneer days give further evidence of British influence.

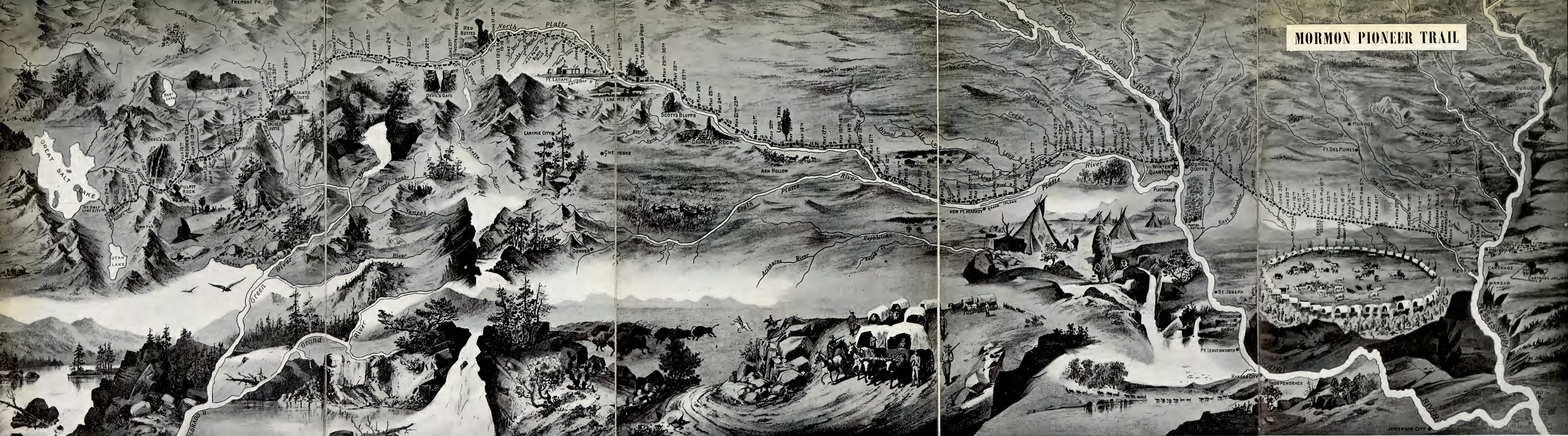
Music and the cultural arts were also transplanted by these British emigrants. Latter-day Saint hymns have a liberal share of British authors and composers.

Mormon pioneers into the American west to be accurately appraised and understood must be known for their national backgrounds. Since 1837 Great Britain has contributed generously to the building of the Restored Church of Jesus Christ of Latter-day Saints. Wherever Latter-day Saints meet throughout the world a good proportion will be found to have ancestral roots in Britain.

In pioneer camps and around pioneer camp-fires one need not be suprised if he heard Lancashire or Yorkshire dialect, Scottish, Irish, Welsh, west-of-England inflections, or the Queen's English as spoken in London. British folklore, customs, and a strong British bias run deep in the family traditions of the Latter-day Saints the world over.

tion to assist its members in this work. When the records are completed, vicarious ordinances may be performed for the persons listed in those records. It is the privilege of all worthy Church members to go to the temple to perform these vicarious ordinances in behalf of their departed dead.

Other Activities. The Lord has said: "Behold it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their



Elder Mark E. Petersen
of the Council of Twelve Apostles visited

own free will, and bring to pass much righteousness.

“For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.”⁷

With this in mind, we do not list all the commandments of the Lord pertaining to individuals and their conduct, but recommend a careful study of the gospel, so that on learning the will of God, we may comply with it.

Such a study is all important. How can we obey laws we know not of? How can we learn of them without study? We recommend that each new member of the Church make a serious project of studying the revealed word of God as it appears in the Holy Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Certain other books, officially showing the doctrines of the Church with comments thereon, are also of much value.

Attitude of Others. The attitude of others will be more noticeable to you as you join the Church. Some persons may persecute you in one

⁷ Doctrine and Covenants 58:26-29.

way or another. Former friends may snub you, or may gossip about you, even circulating untruths. In some instances religious persecution goes beyond that. But the Lord offers great reward to those who are willing to bear persecution cheerfully.

“Blessed are ye,” said the Saviour, “when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”⁸

Then there is another attitude which will come to your attention. It is that of delinquent members of the Church who do not live up to their opportunities, and who make light of sacred things. Such persons have been blinded by the things of the world. Like the blade in the parable of Jesus, they have wilted in the heat of the day. Or, again, like the unprofitable servant who failed to improve upon his talent, they never fully recognise what God has done for them, and lose the pearl of great price.

Just as we shall disregard those who actively persecute us, so we will ignore examples which might lead less thoughtful ones astray.

⁸ Matthew 5:11-12.

SECOND IN A SERIES OF FIVE ARTICLES BY MARK E. PETERSEN

Elder Mark E. Petersen

. . . of the Council of Twelve Apostles visited Great Britain and the Continent under special assignment of the First Presidency to prepare for the coming of the Salt Lake Tabernacle Choir in August. Making two stops in Britain on May 26th and June 4th, Elder Petersen met with officials in charge of concerts here and also with Saints in Brighton and South London Branches (see address on page 204). A trip to the Temple site, Newchapel, and to Scotland were included in the itinerary.

BOUND FOR THE

BEHOLD me on my way to an Emigrant Ship, on a hot morning early in June. My road lies through that part of London generally known to the initiated as "Down by the Docks." Down by the Docks, is home to a good many people—to too many, if I may judge from the overflow of local population in the streets—but my nose insinuates that the number to whom it is Sweet Home might be easily counted. Down by the Docks, is a region I would choose as my point of embarkation aboard ship if I were an emigrant. It would present my intention to me in such a sensible light; it would show me so many things to be run away from.

Down by the Docks, they eat the largest oysters and scatter the roughest oyster shells, known to the descendants of Saint George and the Dragon. Down by the Docks, they consume the slimiest of shellfish, which seem to have been scraped off the copper bottoms of ships. Down by the Docks, the vegetables at greengrocers' doors acquire a saline and a scaly look, as if they had been crossed with fish and seaweed. Down by the Docks, they "board seamen" at the eating-houses, the public-houses, the slop-shops, the coffee-shops, the tally-shops, all kinds of shops mentionable and unmentionable—board them, as it were, in the piratical sense, making them bleed terribly, and giving no quarter. Down by the Docks, the seamen roam in mid-street and mid-day, their pockets inside-out, and their heads no better. Down by the Docks, the daughters of wave-ruling Britannia also rove, clad in silken attire, with uncovered tresses streaming in the breeze, bandanna kerchiefs floating from their shoulders, and crinoline not wanting. Down by the Docks, you may hear the Incomparable Joe Jackson sing the Standard of England, with a hornpipe, any night; or any day may see at the waxwork, for a penny and no waiting, him as killed the policeman at Acton and suffered for it. Down by the Docks, you may buy polonies, saveloys, and sausage preparations various, if you are not particular what they are made of besides seasoning. Down by the Docks, the children of Israel creep into any gloomy cribs and entries they can hire, and hang slops there—pewter watches, sou'-wester hats, waterproof overalls—"firht rate articlet, Thjack." Down by the Docks, such dealers exhibiting on a frame a complete nautical suit without the refinement of a waxen visage in the hat, present the imaginary wearer as drooping at the yard-arm, with his seafaring and earthfaring troubles over. Down by the Docks, the placards in the shops apostrophise the customer, knowing him familiarly beforehand, as, "Look here, Jack!" "Here's your sort, my lad!" "Try our sea-going mixed, at two and nine!" "The right kit for the British tar!" "Ship ahoy!" "Splice the mainbrace, brother!" "Come, cheer up, my lads. We've the best liquors here, And you'll find something new in our wonderful Beer!" Down by the Docks, the pawnbroker lends money on

GREAT SALT LAKE

Union-Jack pocket-handkerchiefs, on watches with little ships pitching fore and aft on the dial, on telescopes, nautical instruments in cases, and such-like. Down by the Docks, the apothecary sets up in business on the wretchedest scale—chiefly on lint and plaster for the strapping of wounds—and with no bright bottles, and with no little drawers. Down by the Docks, the shabby undertaker's shop will bury you for next to nothing, after the Malay or Chinaman has stabbed you for nothing at all: so you can hardly hope to make a cheaper end. Down by the Docks, anybody drunk will quarrel with anybody drunk or sober, and everybody else will have a hand in it, and on the shortest notice you may revolve in a whirlpool of red shirts, shaggy beards, wild heads of hair, bare tattooed arms, Britannia's daughters, malice, mud, maundering, and madness. Down by the Docks, scraping fiddles go in the public-houses all day long, and, shrill above their din and all the din, rises the screeching of innumerable parrots brought from foreign parts, who appear to be very much

by CHARLES DICKENS

astonished by what they find on these native shores of ours. Possibly the parrots don't know, possibly they do, that Down by the Docks is the road to the Pacific Ocean, with its lovely islands, where the savage girls plait flowers, and the savage boys carve cocoa-nut shells, and the grim blind idols muse in their shady groves to exactly the same purpose as the priests and chiefs. And possibly the parrots don't know, possibly they do, that the noble savage is a wearisome impostor wherever he is, and has five hundred thousand volumes of indifferent rhyme, and no reason, to answer for.

Shadwell church! Pleasant whispers of there being a fresher air down the river than down by the Docks, go pursuing one another, playfully, in and out of the openings in its spire. Gigantic in the basin just beyond the church, looms my Emigrant Ship: her name, the *Amazon*. Her figure-head is not *disfigured* as those beauteous founders of the race of strong-minded women are fabled to have been, for the convenience of drawing the bow; but I sympathise with the carver:—

A flattering carver who made it his care
To carve busts as they ought to be—not as they were.

My Emigrant Ship lies broadside-on to the wharf. Two great gangways made of spars and planks connect her with the wharf; and up and down these gangways, perpetually crowding to and fro and in and out, like ants, are the Emigrants who are going to sail in my Emigrant Ship. Some with cabbages, some with loaves of bread, some with cheese and butter, some with milk and beer, some with boxes beds and bundles, some with babies—nearly all with children—nearly all with bran-new tin cans for

their daily allowance of water, uncomfortably suggestive of a tin flavour in the drink. To and fro, up and down, aboard and ashore, swarming here and there and everywhere, my Emigrants. And still as the Dock-Gate swings upon its hinges, cabs appear, and carts appear, and vans appear, bringing more of my Emigrants, with more cabbages, more loaves, more cheese and butter, more milk and beer, more boxes, beds and bundles, more tin cans, and on those shipping investments accumulated compound interest of children.

I go aboard my Emigrant Ship. I go first to the great cabin, and find it in the usual condition of a Cabin at that pass. Perspiring landsmen, with loose papers, and with pens and inkstands, pervade it; and the general appearance of things is as if the late Mr. Amazon's funeral had just come home from the cemetery, and the disconsolate Mrs. Amazon's trustees found the affairs in great disorder, and were looking high and low for the will. I go out on the poop-deck for air, and surveying the emigrants on the deck below (indeed they are crowded all about me, up there too), find more pens and inkstands in action, and more papers, and interminable complication respecting accounts with individuals for tin cans and what not. But nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch or lie in, people in every unsuitable attitude for writing, are writing letters.

Now, I have seen emigrant ships before this day in June. And these people are so strikingly different from all other people in like circumstances whom I have ever seen, that I wonder aloud, "What *would* a stranger suppose these emigrants to be!"

The vigilant bright face of the weather-browned captain of the *Amazon* is at my shoulder, and he says, "What, indeed! The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board, when they established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock, the ship was as orderly and as quiet as a man-of-war."

I looked about me again, and saw the letter-writing going on with the most curious composure. Perfectly abstracted in the midst of the crowd; while great casks were swinging aloft, and being lowered into the hold; while hot agents were hurrying up and down, adjusting the interminable accounts; while two hundred strangers were searching everywhere for two hundred other strangers, and were asking questions about them of two hundred more; while the children played up and down all the steps, and in and out among all the people's legs, and were beheld, to the general dismay, toppling over all the dangerous places; the letter-writers wrote on calmly. On the starboard side of the ship, a grizzled man dictated a long letter to another grizzled man in an immense fur cap: which letter was of so profound a quality, that it became necessary for the amanuensis at intervals to take off his fur cap in both his hands, for the ventilation of his brain, and stare at him who dictated, as a man of many

mysteries who was worth looking at. On the larboard side, a woman had covered a belying-pin with a white cloth to make a neat desk of it, and was sitting on a little box, writing with the deliberation of a book-keeper. Down upon her breast on the planks of the deck at this woman's feet, with her head diving in under a beam on the bulwarks on that side, as an eligible place of refuge for her sheet of paper, a neat and pretty girl wrote for a good hour (she fainted at last), only rising to the surface occasionally for a dip of ink. Alongside the boat, close to me on the poop-deck, another girl, a fresh well-grown country girl, was writing another letter on the bare deck. Later in the day, when this self-same boat was filled with a choir who sang glees and catches for a long time, one of the singers, a girl, sang her part mechanically all the while, and wrote a letter in the bottom of the boat while doing so.

"A stranger would be puzzled to guess the right name for these people, Mr. Uncommercial," says the captain.

"Indeed he would."

"If you hadn't known, could you ever have supposed — ?"

"How could I! I should have said they were in their degree the pick and flower of England."

"So should I," says the captain.

"How many are they? "

"Eight hundred in round numbers."

I went between-decks, where the families with children swarmed in the dark, where unavoidable confusion had been caused by the last arrivals, and where the confusion was increased by the little preparations for dinner that were going on in each group. A few women here and there, had got lost, and were laughing at it, and asking their way to their own people, or out on deck again. A few of the poor children were crying; but otherwise the universal cheerfulness was amazing. "We shall shake down by tomorrow." "We shall come all right in a day or so." "We shall have more light at sea." Such phrases I heard everywhere, as I groped my way among chests and barrels and beams and unstowed cargo and ring-bolts and Emigrants, down to the lower-deck, and thence up to the light of day again, and to my former station.

Surely, an extraordinary people in their power of self-abstraction! All the former letter-writers were still writing calmly, and many more letter-writers had broken out in my absence. A boy with a bag of books in his hand and a slate under his arm, emerged from below, concentrated himself in my neighbourhood (espying a convenient skylight for his purpose), and went to work at a sum as if he were stone deaf. A father and mother and several young children, on the main deck below me, had formed a family circle close to the foot of the crowded restless gangway, where the children made a nest for themselves in a coil of rope, and the father and mother, she suckling the youngest, discussed family affairs as peaceably as if they were in perfect retirement. I think the most noticeable characteristic in the eight hundred as a mass, was their exemption from hurry.

Eight hundred what? "Geese, villain?" EIGHT HUNDRED MORMONS. I, Uncommercial Traveller for the firm of Human Interest Brothers,

had come aboard this Emigrant Ship to see what Eight hundred Latter-Day Saints were like, and I found them (to the rout and overthrow of all my expectations) like what I now describe with scrupulous exactness.

The Mormon Agent who had been active in getting them together, and in making the contract with my friends the owners of the ship to take them as far as New York on their way to the Great Salt Lake, was pointed out to me. A compactly-made handsome man in black, rather short, with rich-brown hair and beard, and clear bright eyes. From his speech, I should set him down as American. Probably a man who had "knocked about the world" pretty much. A man with a frank open manner, and unshrinking look; withal a man of great quickness. I believe he was wholly ignorant of my Uncommercial individuality and consequently of my immense Uncommercial importance.

UNCOMMERCIAL. These are a very fine set of people you have brought together here.

MORMON AGENT. Yes, sir, they are a *very* fine set of people.

UNCOMMERCIAL (looking about). Indeed, I think it would be difficult to find Eight hundred people together anywhere else, and find so much beauty and so much strength and capacity for work among them.

MORMON AGENT (not looking about, but looking steadily at Uncommercial). I think so. We sent out about a thousand more, yes'day, from Liverpool.

UNCOMMERCIAL. You are not going with these emigrants?

MORMON AGENT. No, sir. I remain.

UNCOMMERCIAL. But you have been in the Mormon Territory?

MORMON AGENT. Yes; I left Utah about three years ago.

UNCOMMERCIAL. It is surprising to me that these people are all so cheery, and make so little of the immense distance before them:

MORMON AGENT. Well, you see, many of 'em have friends out at Utah, and many of 'em look forward to meeting friends on the way.

UNCOMMERCIAL. On the way?

MORMON AGENT. This way 'tis. This ship lands 'em in New York City. Then they go on by rail right away beyond St. Louis, to that part of the Banks of the Missouri where they strike the Plains. There, waggons from the settlement meet 'em to bear 'em company on their journey 'cross—twelve hundred miles about. Industrious people who come out of the settlement soon get waggons of their own, and so the friends of some of these will come down in their own waggons to meet 'em. They look forward to that, greatly.

UNCOMMERCIAL. On the long journey across the Desert, do you arm them?

MORMON AGENT. Mostly you would find they have arms of some kind or another already with them. Such as had not arms we should arm across the Plains, for the general protection and defence.

UNCOMMERCIAL. Will these wagons bring down any produce to the Missouri?

MORMON AGENT. Well, since the war broke out, we've taken to growing cotton, and they'll likely bring down cotton to be exchanged for machinery. We want machinery. Also we have taken to growing indigo,

which is a fine commodity for profit. It has been found that the climate on the further side of the Great Salt Lake suits well for raising indigo.

UNCOMMERCIAL. I am told that these people now on board are principally from the South of England?

MORMON AGENT. And from Wales. That's true.

UNCOMMERCIAL. Do you get many Scotch?

MORMON AGENT. Not many.

UNCOMMERCIAL. Highlanders, for instance?

MORMON AGENT. No, not Highlanders. They ain't interested enough in universal brotherhood and peace and good will.

UNCOMMERCIAL. The old fighting blood is strong in them?

MORMON AGENT. Well, yes. And besides, they've no faith.

UNCOMMERCIAL (who has been burning to get at the Prophet Joe Smith, and seems to discover an opening). Faith in ——!

MORMON AGENT. (far too many for Uncommercial). Well.— In anything!

Similarly on this same head, the Uncommercial underwent discomfiture from a Wiltshire labourer: a simple fresh-coloured farm-labourer, of eight-and-thirty, who at one time stood beside him looking on at new arrivals, and with whom he held this dialogue:—

UNCOMMERCIAL. Would you mind my asking you what part of the country you come from?

WILTSHIRE. Not a bit. Theer! (exultingly) I've worked all my life o' Salisbury Plain, right under the shadder o' Stonehenge. You mightn't think it, but I haive.

UNCOMMERCIAL. And a pleasant country too.

WILTSHIRE. Ah! 'Tis a pleasant country.

UNCOMMERCIAL. Have you any family on board?

WILTSHIRE. Two children, boy and gal. I am a widderer, *I* am, and I'm going out alonger my boy and gal. That's my gal, and she's a fine gal o' sixteen (pointing out the girl who is writing by the boat). I'll go and fetch my boy. I'd like to show you my boy. (Here Wiltshire disappears, and presently comes back with a big shy boy of twelve, in a superabundance of boots, who is not at all glad to be presented.) He is a fine boy too, and a boy fur to work! (Boy having undutifully bolted, Wiltshire drops him.)

UNCOMMERCIAL. It must cost you a great deal of money to go so far, three strong.

WILTSHIRE. A power of money. Theer! Eight shillen a week, eight shillen a week, eight shillen a week, put by out of the week's wages for ever so long.

UNCOMMERCIAL. I wonder how you did it.

WILTSHIRE (recognising in this a kindred spirit). See theer now! *I* wonder how I done it! But what with a bit o' subscription heer, and what with a bit o' help theer, it were done at last, though I don't hardly know how. Then it were unfort'net for us, you see, as we got kep' in Bristol so long—nigh a fortnight, it were—on accounts of a mistake wi' Brother Halliday. Swaller'd up money, it did, when we might have come straight on.

UNCOMMERCIAL (delicately approaching Joe Smith). You are of the Mormon religion, of course?

WILTSHIRE (confidently). O yes, I'm a Mormon. (Then reflectively.) I'm a Mormon. (Then, looking round the ship, feigns to decry a particular friend in an empty spot, and evades the Uncommercial for evermore.)

After a noontide pause for dinner, during which my Emigrants were nearly all between-decks, and the *Amazon* looked deserted, a general muster took place. The muster was for the ceremony of passing the Government Inspector and the Doctor. Those authorities held their temporary state amidships, by a cask or two; and, knowing that the whole Eight hundred emigrants must come face to face with them, I took my station behind the two. They knew nothing whatever of me, I believe, and my testimony to the unpretending gentleness and good nature with which they discharged their duty, may be of the greater worth. There was not the slightest flavour of the Circumlocution Office about their proceedings.

The emigrants were now all on deck. They were densely crowded aft, and swarmed upon the poop-deck like bees. Two or three Mormon agents stood ready to hand them on to the Inspector, and to hand them forward when they had passed. By what successful means a special aptitude for organisation had been infused into these people I am, of course, unable to report. But I know that, even now, there was no disorder, hurry, or difficulty.

All being ready, the first group are handed on. That member of the party who is entrusted with the passenger-ticket for the whole, has been warned by one of the agents to have it ready, and here it is in his hand. In every instance through the whole eight hundred, without an exception, this paper is always ready.

INSPECTOR (reading the ticket). Jessie Jobson, Sophronia Jobson, Jessie Jobson again, Matilda Jobson, William Jobson, Jane Jobson, Matilda Jobson again, Brigham Jobson, Leonardo Jobson, and Orson Jobson. Are you all here? (glancing at the party, over his spectacles).

JESSIE JOBSON NUMBER TWO. All here, sir.

This group is composed of an old grandfather and grandmother, their married son and his wife, and *their* family of children. Orson Jobson is a little child asleep in his mother's arms. The Doctor, with a kind word or so, lifts up the corner of the mother's shawl, looks at the child's face, and touches the little clenched hand. If we were all as well as Orson Jobson, doctoring would be a poor profession.

INSPECTOR. Quite right, Jessie Jobson. Take your ticket, Jessie, and pass on.

And away they go. Mormon agent, skilful and quiet, hands them on. Mormon agent, skilful and quiet, hands next party up.

INSPECTOR (reading ticket again). Susannah Cleverly and William Cleverly. Brother and sister, eh?

SISTER (young woman of business, hustling slow brother). Yes, sir.

INSPECTOR. Very good, Susannah Cleverly. Take your ticket, Susannah, and take care of it.

And away they go.

INSPECTOR (taking ticket again). Sampson Dibble and Dorothy Dibble (surveying a very old couple over his spectacles, with some surprise). Your husband quite blind, Mrs. Dibble?

MRS. DIBBLE. Yes, sir, he be stone-blind.

MR. DIBBLE (addressing the mast). Yes, sir, I be stone-blind.

INSPECTOR. That's a bad job. Take your ticket, Mrs. Dibble, and don't lose it, and pass on.

Doctor taps Mr. Dibble on the eyebrow with his forefinger, and away they go.

INSPECTOR (taking ticket again). Anastatia Weedle.

ANASTATIA (a pretty girl, in a bright Garibaldi, this morning elected by universal suffrage the Beauty of the Ship). That is me, sir.

INSPECTOR. Going alone, Anastatia?

ANASTATIA (shaking her curls). I am with Mrs. Jobson, sir, but I've got separated for the moment.

INSPECTOR. Oh! You are with the Jobsons? Quite right. That'll do, Miss Weedle. Don't lose your ticket.

Away she goes, and joins the Jobsons who are waiting for her, and stoops and kisses Brigham Jobson—who appears to be considered too young for the purpose, by several Mormons rising twenty, who are looking on. Before her extensive skirts have departed from the casks, a decent widow stands there with four children, and so the roll goes.

The faces of some of the Welsh people, among whom there were many old persons, were certainly the least intelligent. Some of these emigrants would have bungled sorely, but for the directing hand that was always ready. The intelligence here was unquestionably of a low order, and the heads were of a poor type. Generally the case was the reverse. There were many worn faces bearing traces of patient poverty and hard work, and there was great steadiness of purpose and much undemonstrative self-respect among this class. A few young men were going singly. Several girls were going, two or three together. These latter I found it very difficult to refer back, in my mind, to their relinquished homes and pursuits. Perhaps they were more like country milliners, and pupil teachers rather tawdrily dressed, than any other classes of young women. I noticed, among many little ornaments worn, more than one photograph-brooch of the Princess of Wales, and also of the late Prince Consort. Some single women of from thirty to forty, whom one might suppose to be embroiderers, or straw-bonnet-makers, were obviously going out in quest of husbands, as finer ladies go to India. That they had any distinct notions of a plurality of husbands or wives, I do not believe. To suppose the family groups of whom the majority of emigrants were composed, polygamically possessed, would be to suppose an absurdity, manifest to any one who saw the fathers and mothers.

I should say (I had no means of ascertaining the fact) that most familiar kinds of handicraft trades were represented here. Farm-labourers, shepherds, and the like, had their full share of representation but I doubt if they preponderated. It was interesting to see how the leading spirit in the family circle never failed to show itself, even in the simple process of answering to the names as they were called, and checking off the

owners of the names. Sometimes it was the father, much oftener the mother, sometimes a quick little girl second or third in order of seniority. It seemed to occur for the first time to some heavy fathers, what large families they had; and their eyes rolled about, during the calling of the list, as if they half-misdoubted some other family to have been smuggled into their own. Among all the fine handsome children, I observed but two with marks upon their necks that were probably scrofulous. Out of the whole number of emigrants, but one old woman was temporarily set aside by the doctor, on suspicion of fever; but even she afterwards obtained a clean bill of health.

When all had "passed," and the afternoon began to wear on, a black box became visible on deck, which box was in charge of certain personages also in black, of whom only one had the conventional air of an itinerant preacher. This box contained a supply of hymn-books, neatly printed and got up, published at Liverpool, and also in London at the "Latter-Day Saints' Book Depôt, 30 Florence Street." Some copies were handsomely bound; the plainer were the more in request, and many were bought. The title ran: "Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-Day Saints." The Preface, dated Manchester, 1840, ran thus: "The Saints in this country have been very desirous for a Hymn Book adapted to their faith and worship, that they might sing the truth with an understanding heart, and express their praise joy and gratitude in songs adapted to the New and Everlasting Covenant. In accordance with their wishes, we have selected the following volume, which we hope will prove acceptable until a greater variety can be added. With sentiments of high consideration and esteem, we subscribe ourselves your brethren in the New and Everlasting Covenant, BRIGHAM YOUNG, PARLEY P. PRATT, JOHN TAYLOR." From this book—by no means explanatory to myself of the New and Everlasting Covenant, and not at all making my heart an understanding one on the subject of that mastery—a hymn was sung, which did not attract any great amount of attention, and was supported by a rather select circle. But the choir in the boat was very popular and pleasant; and there was to have been a Band, only the Cornet was late in coming on board. In the course of the afternoon, a mother appeared from shore, in search of her daughter, "who had run away with the Mormons." She receive every assistance from the Inspector, but her daughter was not found to be on board. The saints did not seem to me particularly interested in finding her.

Towards five o'clock, the galley became full of tea-kettles, and an agreeable fragrance of tea pervaded the ship. There was no scrambling or jostling for the hot water, no ill humour, no quarrelling. As the *Amazon* was to sail with the next tide, and as it would not be high water before two o'clock in the morning, I left her with her tea in full action, and her idle Steam Tug lying by, deputing steam and smoke for the time being to the Tea-kettles.

I afterwards learned that a Despatch was sent home by the captain before he struck out into the wide Atlantic, highly extolling the behaviour of these Emigrants, and the perfect order and propriety of all their social arrangements. What is in store for the poor people on the shores of the

Great Salt Lake, what happy delusions they are labouring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my pre-dispositions and tendencies must not affect me as an honest witness. I went over the *Amazon's* side, feeling it impossible to deny that, so far, so remarkable influence had produced a remarkable result, which better known influences have often missed.*

* After this Uncommercial Journey was printed, I happened to mention the experience it describes to Lord Houghton. That gentleman then showed me an article of his writing, in *The Edinburgh Review* for January, 1862, which is highly remarkable for its philosophical and literary research concerning these Latter-Day Saints. I find in it the following sentences: "The Select Committee of the House of Commons on emigrant ships for 1854 summoned the Mormon agent and passenger-broker before it, and came to the conclusion that no ships under the provisions of the 'Passengers Act' could be depended upon for comfort and security in the same degree as those under his administration. The Mormon ship is a Family under strong and accepted discipline, with every provision for comfort, decorum, and internal peace."

From: *The Uncommercial Traveller*

Of Pioneering

BY PAUL BANHAM

SOMEWHERE in a world of sharply defined and intransigent geographical boundaries, of beginnings and ends, of long-since obliterated territorial frontiers, man turns his explorative nature to more remote horizons and stands, Janus-like, between the repositories of ancient manuscripts and the ever-widening science of the future. To ignore one's debt to the past would be risking the charge of ingratitude: on the other hand, no one seems quite influential enough to withhold from tomorrow the blank cheque which we have made out in its name. Logical enough is the pioneering instinct driving us further and further from an ever-unpopular today supposedly to greener pastures—greener by reason of their remoteness. Even should we admit that the psychologist with his "endless genealogies" or the sociologist with charts, statistics, and polls *ad infinitum* is concerned primarily with the present, we must raise serious questions in regard to his pseudo-scientific and intellectual attempts at the solution of its problems.

There is one only reality for man in the inescapable today which is all of human life—the great world of spirit which, indeed, is life. It may well be that the days of handcars are gone and that all profitably habitable places for our existence have been discovered, but who has begun to explore the spiritual world of himself and all men? Where is the key which will unlock that habitation to Him who ultimately is to take up His abode with us? The deserts are blossoming from the physical efforts of a devoted generation a century ago, but what of that vast spiritual waste indicated by the prophet, "*The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain,*"

(Continued on page 230)

The Tabernacle Choir is coming to Britain!

We are pleased to announce that the Salt Lake Mormon Tabernacle Choir is arriving in Britain in the liner *Saxonia* on August 19th at Greenock. They are on their way to attend the dedication of the Temple at Berne in Switzerland, but before they leave for the Continent, they will give several concerts here. We print below a list of dates they have arranged, and a tentative selection of the works they will sing :

<i>Glasgow</i>	August 20th Kelvin Hall 8 p.m.
<i>Manchester</i>	August 22nd Free Trade Hall 8 p.m.
<i>Cardiff</i>	August 24th Sophia Gardens Pavilion 7.30 p.m.
<i>London</i> *	August 28th Royal Albert Hall 8 p.m.

*For the performance in the Albert Hall
no tickets can be sold on the actual day of performance.

THE PROGRAMME

O God, Our Help In Ages Past
Ave Verum

Chorals

Jesu, Priceless Treasure
Come, Blest Repose
Now We Sing Thy Praise
Mine Eyes Have Seen the Glory of the
Coming of the Lord (Text)
Listen to the Lambs
David's Lamentation
O King of Kings, Allelujah
Praise Ye Jehovah
Simple Gifts
Psalm XXIII
The Lord's Prayer
Let the Mountain Shout for Joy
My Redeemer Lives
O My Father (Men's Chorus)
Come, Come, Ye Saints (Text)
For Unto Us a Child is Born ("Messiah")
Behold, God the Lord Passed By ("Elijah")
Rise! Up! Arise! ("St. Paul")
Light In Darkness
All Hail the Power of Jesus' Name
Glorious Everlasting
Cwm Rhondda
The Voice of God Again Is Heard
Holiness Becometh the House of the Lord
All Glory, Laud, and Honour
America, the Beautiful

Croft
Listz

Bach
Bach
Tschesnokoff

Julia Ward Howe
Dett
Billings
Handel
Beethoven
Arr. Copland
Creston
Robertson
Stephens
Gates
McGranahan
Clayton
Handel
Mendelssohn
Mendelssohn
Jenkins
Arr. Vaughan Williams
Cousins
Hughes
Stephens
Stephens
Arr. Schreiner
Ward

The soloist will be that magnificent soprano *Sister Ewan Harbrecht*, whose voice has thrilled so many millions all over America, and the choir will be conducted by their famous conductor, Brother J. Spencer Cornwall. The organists are Brother Schreiner and Brother Asper, and here is a list of the organ solos they hope to play:

Brother Schreiner

Westminster Carillon
If Thou But Suffer God to Guide Thee
Thanks Be to God
Water Nymphs
Toccata in G Minor

Louis Vierne
J. S. Bach
Richard K. Biggs
Louis Vierne
Rene L. Becker

Brother Asper

Agincourt Hymn
Festival Toccata
Tuba Tune

John Dunstable
(1370-1483)
Percy Fletcher
C. S. Lang

Be sure to book your tickets just as soon as you can because, of course, thousands will want to come and listen to the Tabernacle Choir.

OF PIONEERING (continued)

and the glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it." (Isaiah 40:3-5; D.C. 5:14; 33:5-12). The famous passage is more than an indication of the mission of John the Baptist. Its chronology in respect to the chapter and in the light of D. & C. 33 points directly to the only people in the last days who, with a testimony of Jesus, are sufficiently equipped with the spirit of prophecy to venture into a wilderness of men in the greatest pioneering effort of all time. "*Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways, they are not hid from my face, neither is their iniquity hid from mine eyes.*" (Jer. 16:16, 17.)

There is time enough for the panacea of Tomorrow and Yesterday when we are meet for the challenge of Here and Now. A great generation of discovery awaits us as pioneers of the present in one of the most demanding spiritual crises the world has known. It is fitting then that we regard once again the qualities of endurance of 1847 as a preparation for coming adventis when, as the prophet foresaw, the powers of darkness will make war with the saints and prevail against them until the Ancient of Days come and judgment be given to the saints of the Most High: "*and the time came that the saints possessed the kingdom.*" (Daniel 7:21, 22.)

BRITISH MISSION

Branch and District Activities

Birmingham

Birmingham Branch M.I.A. enjoyed an afternoon of games and fun in beautiful Uffculme Park. There was a large attendance and a good time was had by all.

Wolverhampton Branch held a grand social for their building fund on Tuesday, May 31st. A large crowd attended and the feature of the programme was a "mind-reading act" by Brother Jack Lander and his son. Sister Irene Preece's song "Kids, Kids, wonderful Kids" was well received.

A social was held in the *Kidderminster Branch* on May 20th. It was well attended by Saints and friends and all enjoyed songs, dancing and a humorous skit with refreshments as an interlude.

Birmingham District Gold and Green Ball was held Saturday, May 21st, at Rookery Road School. Over 100 Saints and friends danced to the music of a four-piece band. It was a fancy dress ball and prizes for the most original costumes were awarded to Brother Robert Moorhouse and Sister Joan Tennant. The affair was under the direction of Brother Phillip Green, M.I.A. Supervisor, who with his committee is to be congratulated on the success of the function.

Please Note. Members of the Rugby Branch are now meeting in the St. John's Ambulance Hall, Regents Place, Rugby. Sacrament Service is held 6.30 p.m. every Sunday.

Nottingham

Nottingham Branch provided the entertainment at the *Eastwood Branch Genealogy Social* on May 14th.

A "Square Dance" was held in the *Nottingham Branch* on May 20th with Brother Geoffrey Harris as "caller". Many non-members are enjoying these dances and getting to know of the M.I.A. through them.

A "TV" show was presented at "Trentmor" following the June preparation meeting. It was under the direction of Brother Stuart Thompson.

May saw several working parties on the welfare garden composed of members of the M.I.A., priesthood and missionaries. Brother Donald Bland, welfare chairman, is looking forward to a good harvest.

Elder Henry Litster has been released from the position of president of the *Derby Branch* after a successful tenure of office. Members and friends now fill the small Unity Hall to capacity. Elder David W. Wright has been sustained as the new president with Benjamin Cooper as 1st counsellor and Gordon Sherlock as 2nd counsellor.

Eighty-five members and friends of the *Leicester Branch* gathered together to enjoy a most enjoyable social on April 30th. The evening was packed with fun, games and dancing.

Primary recommenced in Eastwood after a long rest under the direction of Sister Wild, on May 26th.

Loughborough Branch Sunday School has been reorganised with Brother Dawson as superintendent and Sister Valerie Bowler and Brother Johnson as 1st and 2nd assistants.

John, Vyvienne, "Grace", Darrell and Manda, children of the Simpson family, organised a sale of toys in their home and the sum of sixteen shillings and eightpence was raised for the Loughborough Branch building fund.

Manchester

Manchester District annual Sports Day was held May 21st in Wythenshawe Park. Attendance was fairly good although the weather was cold, but sunny. At the end of an active day Wythenshawe led on points with Stockport second and Bury third. For great efforts made in the cause of their branches, special mention is made of Edward Bardsley, Stockport; Jeannette Clarke, Wythenshawe; Betty Davies, Margaret Dewsnup, Bury; Brother Giles, Oldham.

On May 7th, *Wythenshawe Branch* held a fine social in aid of their building fund, and it proved to be a most enjoyable evening. The programme included a play, written by Sister Phoebe Bailey, the story of which concerned the efforts of a branch Relief Society president to persuade an indifferent sister to come to the weekly meeting. She feels that the organisation is but for old ladies and garrulous women. On reading a book left with her, however, she falls into a reverie and is taken back in time to the days of the founding of the Relief Society in Nauvoo, and she realises the hardships those sisters endured in bringing about such a great accomplishment. The play was produced by Sidonie Arnoll, a member of the Garrick Repertory Company, of Altrincham. Refreshments and dancing followed with entertainment made up of local talent and a panel of "experts"

from the Tall Story Club. During the evening a presentation was made to Elder Thayne on his coming of age.

The Primary Convention of the Manchester District was honoured with a visit from *Sister Coleby*, of Ipswich, on May 28th; she gave an excellent visual aid demonstration and a most spiritual, uplifting talk on the importance of Primary work.

Irish

A Fathers and Sons Banquet was held on May 14th in the *Belfast Branch*. It commemorated the Restoration of the Aaronic Priesthood. Elder Snow referred to this most important occasion in a talk, and then followed some good entertainment under the direction of Elder Snarr. Tributes were paid to the oldest and youngest fathers present who replied in suitable terms. The food was provided by the Relief Society sisters of the branch.

On a date unmentioned in the report a social was held in the Belfast Branch for the Sunday School under the direction of Brother Joseph Ditty. All enjoyed a splendid evening of games and singing topped off with tasty refreshments.

The M.I.A. of the branch held a social on May 25th to end their winter session and commence the summer programme.

Members of the branch bade farewell to two old friends in characteristic style—singing favourite Irish songs at the dockside. Sister Helen Dennis and son John left for Canada and Elder Ben Ray Shippen left for Birmingham.

Hull

Grimsby Branch held a budget social on May 27th. There was a grand spirit among those present.

Because of the rail strike members of the Hull Branch were unable to go over to Grimsby on Whit-Monday for the M.I.A. Festival as arranged. Members of the Grimsby Branch, however, went off to Ravendale Valley on a last minute outing and enjoyed a very good day. Some went by cycle, others by car with the help of Sister Jenner. After a picnic lunch, with the assistance of a hymn-book, an accordion, a mandolin and two harmonicas, all enjoyed a grand sing-song. Some took a walk to the 12th century church of St. Mary's at Hatcliff and it proved a happy day for all with the sun shining continuously to set its seal upon everything.

On May 7th *Hull Branch M.I.A.* presented the play "Unexpected Entertainment". Sister Thistleton's work as director was well rewarded and the audience found that the title of the play more than justified itself.

The Sunday School of the branch provided an entertaining evening on May 28th and all enjoyed some good old sea-side entertainment. Many took part on an excellent programme among who were Sister Scott in readings, Brother Holmes in a character study of a vicious dentist, and "two singing sisters".

For reason mentioned above Hull cancelled its arrangements for Whit-Monday but substituted a trip to Hissle for the day where all joined in games and fun in the sunshine.

London

A most successful dance was held on May 14th, sponsored by the Priesthood of London, Norwich and Bristol Districts at Ravenslea.

Brother Joseph Darling directed the affair while Bob Grover acted as M.C. "Unami" (Brother J. Packe of Ipswich) entertained with a conjuring trick during the evening and refreshments were prepared and served by the sisters of South London. Decorations were by Elder Baddley.

On Tuesday evening of May 31st members of the *Special Interest Group* of the South London M.I.A. and guests attended Streatham Hill Theatre for the performance of "Book of the Month".

On June 4th, a jumble sale was held for the *Primary* of the *South London Branch* under the direction of Sister Madeline Hill. Most of the things provided were sold and a goodly sum realised for the funds. These were added to by the proceeds from a dance held in the evening of the same day which proved a most happy and enjoyable occasion, with Brother Tom Price acting as M.C.

Bristol

Members of the Cheltenham, Stroud, Bristol and Weston Branches travelled to Plymouth on Whit-Monday to participate in the Annual Summer Festival. The day commenced with the sports, under the direction of District Y.M.M.I.A. Supervisor Elder John Whittaker, at the Brickfields, Devonport. The members of the branches competed energetically in 100-yard sprints, long jump, three-legged race, wheelbarrow race and a branch relay, both men and women. Competition was close and Bristol only just edged Plymouth out of first place with 70 points to 68. Weston finished with 37 points and Cheltenham with 29. Building a stage show to the theme "June is Bustin'

Out All Over" the competition for the shield continued with the arts, in which Bristol were again adjudged the winners, thus winning the shield.

(Incidentally, runners who have recently cracked the four-minute mile, three in one race, have nothing on Bristol "oldsters". Four runners in one race beat four minutes there, but the race was over a hundred yards!)

The missionaries competed in races also, which didn't count in the district contest and they were successful recently in two more basketball games, beating Collaton Cross R.A.F. 60-57, and Crownhill Army Barracks, Plymouth, 48-43.

A Primary social and birthday party was held in the *Cheltenham Branch* on Tuesday, May 3rd. A good time was had by all.

Scottish

On March 19th, President Robert F. Bennett, under the direction of President Reiser, organised the *Paisley Branch*. It was formerly dependent on Glasgow Branch, but is now presided over by President Fred Cumming, Counsellors John Wauchope and Andrew Pursley, with William Connell acting as clerk. With 45 members, the branch looks forward to a long and happy future. Paisley was the first branch ever to be organised in Scotland when the missionaries first came from Zion in 1840. But ministers and town authorities banded together to expel the Mormons and the branch was eventually closed.

Newcastle

Seventy Saints, missionaries and friends of the *Sunderland Branch M.I.A.* visited Edinburgh on Whit-Monday and thoroughly enjoyed

the trip to this ancient city of Scotland.

The May budget event consisted of a film show and party under the direction of President F. W. Oates.

Newcastle Branch held a social on June 2nd at which hot dogs and minerals were served as refreshments. The Newcastle "Dancing Belles" performed to the delight of the audience and were greatly appreciated.

The District Arts and Crafts Festival was held in the Sunderland Branch on Saturday, June 4th. The craft work was displayed and judged in the afternoon and a great variety of work was entered, ranging from brassware to culinary efforts and all were of a very high standard, Newcastle being adjudged the best. The speech competition was won by Sister Tyson of the Newcastle Branch. The arts section was won by Sunderland Branch, who presented a dramatised version of "Glory Road" and they were to be highly congratulated on their performance. The M.I.A. Shield was presented to Newcastle Branch by President Murray S. McInnes.

Wales

On Whit-Monday the *Merthyr Branch* held an outing into the country and a very enjoyable time was spent with bat and ball and games of all kinds.

Under the leadership of President Fulwood a very entertaining social was held in the *Pontypool Branch*. Proceeds from refreshments are to go towards the Building Fund.

Leeds

On May 7th the *Dewsbury Branch* held a Maypole social. Everyone present enjoyed Maypole dancing and entertainment. Roast beef and roast potatoes were served

in place of the customary whole ox. President and Sister Crisp took seven boys of the *Dewsbury M.I.A.* camping during the Whitsuntide break. All enjoyed tracking in the woods, swimming and boating. Only one of these boys is a member of the Church and the effort for Dewsbury is commendable.

On Saturday, May 7th, *Halifax Branch* held a social to raise funds to take their children for an outing on Whit-Monday. It was an enjoyable and profitable evening and the children were taken to Hebden Park where sports and games were held with great success. *Halifax Primary* held their social on May 14th.

The Leeds elders played the Sheffield elders at basketball in Halifax on Saturday afternoon of May 21st. All present enjoyed the game, which resulted in a win for Leeds, as well as a social given in the evening in the Halifax Branch.

After Union Meeting on May 28th, *Leeds District officers* presented a social in the Bradford hall. Entertainment consisted of a "Television Party". The stage was set as a large television screen and Brother and Sister Kilmartin acted as host and hostess. Items were performed by the Two Swiss Misses (whose names we do not yet know—Ed.), Brother Leslie Weatherhill in a comical sketch, Brother Frank Holroyd in some pianoforte numbers, and versions of "What's My Line" and "Twenty Questions".

Sheffield

Sixty-four members from the *Sheffield Branch* travelled by special bus to Baslow, Derbyshire, for an outing on Whit-Monday to Chatsworth Park. The trip was under the direction of the Sunday School of

the Branch and directed by Sister Rita Hardy and Brothers R. Bustin and A. Flint. Arrived back at the Sheffield Chapel in the evening, 22 of the group after a quick wash and brush-up went off to a cinema, capping a happy day in the sunshine.

Doncaster Branch said farewell to Sister Gene Hunt, who has

laboured as a Missionary in the Branch throughout her Mission, with a party and presentation. As a token of regard the sister was given a model galleon, a book and a framed poem written by one of the members. The group were entertained with a film record of Sister Hunt's recent Continental tour.

Note: PERSONALS will appear in the August issue.

MISSIONARY ACTIVITIES

RELEASES :

	<i>Home Town</i>	<i>Districts served</i>	<i>Date</i>
Sister Loyce Mae Partidge	North Hollywood, California	Scotland, Nottingham, London, Hull	April 29th, 1955
Elder John Preston Creer	Salt Lake City, Utah	Nottingham††	May 18th, 1955
Elder Loyal Wayne Flynn	Salt Lake City, Utah	Ireland, Manchester, Liverpool, Nottingham	May 18th, 1955
Sister Carma Lance	Moab, Utah	Manchester, Scotland	June 1st, 1955
Sister Gene Snell Hunt	Ogden, Utah	Sheffield	June 5th, 1955
Elder Henry C. Litster	Bountiful, Utah	Liverpool, London, Nottingham, Ireland	June 2nd, 1955

†† District President



Elder Flynn
Sister Lance
Sister Hunt

Sister Partridge
Elder Creer
Elder Litster



ARRIVALS :

<i>May 18th, 1955</i>		
Elder Vern R. Stemberge		Assigned to
Elder William J. Cleaveland	<i>From</i>	London District
<i>May 31st, 1955</i>	Peoa, Utah	Newcastle District
Sister LuDean Brown	Moab, Utah	
Sister Hilda Muriel Jones	Idaho Falls, Idaho	Scotland District
<i>June 15th, 1955</i>	Salt Lake City, Utah	Wales District
Sister Sheila Thomson	Aberdeen, Scotland	London District

TRANSFERS :

	<i>From</i>	<i>To</i>	<i>Date</i>
Sister Ruth Stanlie Smith	Nottingham	Birmingham	May 10th, 1955
Elder Maurice L. Benson	London	Newcastle	May 20th, 1955
Elder Roy P. Hill	Newcastle	London	May 20th, 1955
Elder Gordon L. Chapman	London	Nottingham	May 20th, 1955
Elder Kenneth R. Howes	Newcastle	Nottingham	May 20th, 1955
Elder Lowell T. McClellan	Birmingham	London	May 23rd, 1955
Sister Pamela Johnson	Birmingham	Norwich	May 26th, 1955
Sister Susie Massey	Birmingham	Sheffield	May 26th, 1955
Elder Ben Ray Shippen	Ireland	Birmingham	May 26th, 1955
Elder Robert Francis	Birmingham	Ireland	May 26th, 1955
Sister Francis Kelland	Sheffield	Scotland	May 26th, 1955
Sister Mitzi Buckley	Wales	London	June 7th, 1955

APPOINTMENTS :

Elder Cecil Smith Sumner was appointed president of the Manchester District, April 24th, 1955.

Elder Mahlon Edwards was appointed supervising elder, London District, May 20th, 1955.

BAPTISMS :**Birmingham District**

Alice Margaret Gee of Kidderminster
Anne Insull of Kidderminster
Louisa A. Gibbons of Northampton
Ronald B. Gibbons of Northampton

Hull District

Maureen E. Wilkenson of Hull
Valerie M. Wilkenson of Hull
Alice Robinson of York
Iris Simpson of Hull
Olive Spencer of Hull
Carol E. Hill of Grimsby
Susan Lloyd of Grimsby

Ireland District

Alfred J. Neckels of Belfast
Elizabeth Veal of Belfast
Helen Ramsey of Belfast

Leeds District

Philip Smithson of Leeds
Margaret Smithson of Leeds
Ernest Parker of Leeds
Yvonne M. Parker of Leeds
Kathleen Parker of Leeds
David M. Parker of Leeds

Liverpool District

David Shaw of Blackburn
Marian Warren of Preston
William S. Warren of Preston
John Sainsbury of Liverpool
Linda Fleming of Liverpool
Charles Murray Fleming of Liverpool
Christine Ireland of Liverpool
Edith Ireland of Liverpool
Arthur Ireland of Liverpool

London District

Ian John Smith of St. Albans
George Vousden of Romford

Manchester District

Albert Henry Lewis of Stockport
Elizabeth Ellen Hickson of Wythenshawe
Susan Margaret Starling of Wythenshawe
Joyce I. Lewis of Stockport
Margaret Renshaw of Stockport

Newcastle District

Beryl Bryden of Newcastle
Christina F. Johnson of West Hartlepool
Joan Shilling of South Shields

John A. Shilling of South Shields
William H. Shilling of South Shields
Katrina O. D. Morris of South Shields
Patricia Ann Gray of Newcastle
Joan Key of Newcastle
Clifford L. Turvey of Newcastle
William J. Young of South Shields
Pamela Johns Anderson of South Shields

Norwich District

Christopher H. Clarke of Chelmsford
Alexandra Elena Cohn of Chelmsford
Edith Marjory Hale of Chelmsford
Alberta A. B. Ellmore of Chelmsford
Janis Margaret Hunt of Chelmsford
Jack H. Pound of Chelmsford
Joan Mary Pound of Chelmsford
Alec Earley of Chelmsford
Josephine Earley of Chelmsford

Nottingham District

Christina Ann Bailey of Nottingham
Alan W. Toon of Nottingham
Valeria K. Bala of Derby
Jill Abrahams of Derby
Olive Mee of Leicester

Olive M. Attenburrow of Leicester
V. D. Attenburrow of Leicester
Betty Alice Billson of Leicester
Jean M. Bedder of Leicester
Cyril Thomas Bala of Derby
Violet May Toon of Derby
Denis Marson of Derby
Doreen Marson of Derby
Theodore Awdiejew of Derby
James A. Rush of Leicester
Peter W. Jackson of Leicester

Scotland District

Winifred Y. McPhee of Dundee
Ian Stewart McPhee of Dundee
David Moore Porch Jr of Glasgow

Sheffield District

Robert Burrows of Sheffield
Doreen Burrows of Sheffield

Wales District

Joyce Johnstone of Cardiff
Thomas G. Johnstone of Cardiff
Lionel Johnstone of Cardiff
Gloria E. Organ of Cardiff

THE HISTORY OF THE HOUSE OF ISRAEL

ABRAHAM Gen. 17:3-8
 ISAAC Gen. 25:5, 26:3-4
 JACOB (Israel) ... Gen. 35:2-12, 23-26;
 28:13-14

REUBEN ... SIMEON ... LEVI ... JUDAH ... ZEBULON ... JOSEPH ... ISSACHAR ... GAD
 NAPHTALI ... BENJAMIN ... ASHER ... DAN
 EPHRAIM ... MANASSEH

400 years in bondage . . .
 The Exodus . . . Moses' & 40
 years in the wilderness . . .
 Rule of Judges . . . Reign of
 the Kings . . . Reign of King
 Saul . . . Reign of King David

Reign of King Solomon and
 his wondrous temple . . .
 Kingdom of Israel divided
 . . . Judah in Southern Pala-
 stine and others in Northern



UNION OF
 THE TWELVE TRIBES

REHOBOAM
 Kingdom of Judah
 Babylonian Captivity
 588 B.C.
 (2 Kings 25)
 (Gen. 49:8-12)

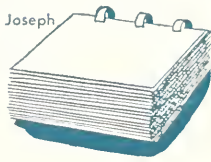
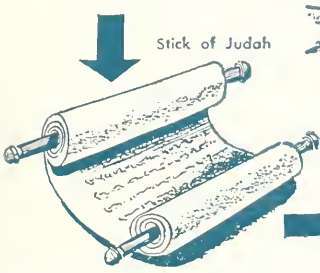
KINGDOM DIVIDED - 975 B.C.
 (1 Kings 11 & 12)

JEROBOAM
 Kingdom of Israel
 Taken captive by Assyrian
 armies into Northland
 721 B.C.
 Lost 10 Tribes
 (2 Kings 17)

Roman Empire
 BIRTH OF JESUS CHRIST
 Jerusalem Destroyed
 71 A.D.
 (Luke 21:24)
 Jews Scattered

Lehi comes to America—600 B.C.
 (Gen. 49:22-26 Deut. 33:13-16)
 (1 Chron. 5:2 Iso. 29:1-4)

Lamanites Nephites
 VISIT OF JESUS CHRIST
 (John 10:16 Matt. 15:24)
 (3 Nephi II)
 Nephites Destroyed
 421 A.D.
 Aztecs Incos-Moyons
 Indians



THE BIBLE AND BOOK OF MORMON
 (Ezekiel 37:15-21)



THE PORT OF LIVERPOOL - 1840